

credible that for a long time Bible-sending organizations had no idea that their efforts were thwarted by the Stasi.

Braw reconstitutes spying history from her sources in a very skillful way that sometimes raises questions about her credibility. Additional footnotes and source information would have been welcome, even necessary, in order to build more confidence in her story. However, in spite of following the life threads of only a handful of agents and handlers, Braw manages to document in detail the major strategy and success of the Stasi's Department XX/4 in controlling and making the Lutheran Church dependent on communist aims for a long period of time.

*God's Spies* is a must-read for those working in academic circles in order to understand the real meaning of academic freedom and the many forms of control they may not be aware of. The book is also an eye opener for theological seminary students who could learn to detect the mechanisms used by certain institutions and people in grooming those in leadership positions. *God's Spies* could also be extremely beneficial for organizations working in restricted access countries, especially those under communist regimes, in order to learn how to detect and avoid infiltration among their ranks.

Although *God's Spies* is not an academic book, it carefully exegetes the context of church life in its complex aspects under oppressive regimes. After a reading of this book, the text of the Scripture may take new meanings in the real historical context of the latter half of the twentieth century that could encourage the readers to return to the biblical stories to rediscover their much larger contexts. *God's Spies* is a non-academic book that places academic and church life in its real context. I commend Eerdmans publishers for including *God's Spies* in their publishing vision.

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*American Apocalypse: A History of Modern Evangelicalism*, by Matthew Avery Sutton. Cambridge, MA: Belknap Press, 2014. xiv + 374 pp. + 85 pp. abbr., notes, acknowledgements, index.

Matthew Avery Sutton (b. 1975), Edward R. Meyer Distinguished Professor at Washington State University (Pullman, WA), offers a fresh perspective on fundamentalism with his innovative research. Using social history methodology, he integrates race, gender, and social class issues in a

chronicle of modern evangelicalism. Sutton's answer to the question of fundamentalism's impact highlights historical continuity rather than discontinuity (*contra* Marsden), accepts millennialism as the distinguishing feature of the movement (with Sandeen), and de-emphasizes the significance of Scopes trial (with Larson). With a vision of an imminent end of the world, fundamentalist leaders like Norris, Ockenga, Matthews, Graham, and Walvoord did their best "to warn of the coming Antichrist, save souls, and prepare the United States for God's final judgment" (p. x). It is the thesis of the book that these leaders and their followers, with their apocalyptic sensibilities, defined the major religious debates within American culture in the twentieth century.

Sutton sees World War I as the pivotal event which triggered the birth of fundamentalism as a separate movement of "radical apocalyptic evangelicalism" (p. 3). The movement is portrayed as a paradox: awaiting an imminent doom yet overtly involved socially and politically. Sutton insightfully observes that within its social and economic milieu (marked by two world wars, social disparities, economic depressions, Zionism, communism, etc.), fundamentalism created "a different kind of morally infused American politics, one that challenged the long democratic tradition of pragmatic governance by compromise and consensus," a "politics of apocalypse" (p. 6).

This philosophical outlook of fundamentalism was based upon the practice of a "literal and direct reading of the holy text," the Bible (p. 15), in the tradition of Darby, Scofield, and other dispensationalists who talked about premillennial rapture, the coming of the antichrist as a political figure, and the role of Israel in the eschatological conflict of Armageddon. Reading the signs of these events in their own time and geographical space, fundamentalists tried to hold back the apocalypse (p. 42). Throughout the book, Sutton points out how some apocalyptic predictions (global wars, restoration of Israel, etc.) came true, strengthening fundamentalism's grip on people, influencing political discourse and actions. Although leading a "moral crusade on contemporary culture" (p. 117) trying to impose their understanding of morality, fundamentalists failed to condemn racism or xenophobia and opposed women's right to vote.

The book is a fascinating reading, offering a broad perspective on the more recent developments of fundamentalism. Although a more thorough analysis of fundamentalism after 2000's beyond *The Left Behind* impact is needed, the book covers well the gap created by Marsden's book. From an Adventist perspective, *American Apocalypse* is instructive in several ways. First, it reveals the weaknesses of a literalistic interpretation of the Bible, by reading biblical concepts in current geographical, economic, and political events. Second, it indicates that letting prejudice trump theology often

leads to the failure of answering various social challenges. Third, it demonstrates the danger of politicking religion, by superimposing mouth-religious talk over heart-change godliness. Fourth, it emphasizes the impact of apocalyptic theology as a cogent worldview. For an apocalyptic movement like Adventism, these aspects are of deep concern.

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*Educating for Eternity; A Seventh-day Adventist Philosophy of Education*, by George R. Knight. Berrien Springs, MI: Andrews University Press, 2016. 150 pp. ISBN 978-1-940980-12-6. US\$ 14.99.

George R. Knight is a prominent Seventh-day Adventist historian, author, and educator. He is considered to be one of the most influential writers in the Seventh-day Adventist Church. Knight has authored and edited almost ninety books, which according to Adventist scholars makes him the most prolific writer since Ellen G. White.

*Educating for Eternity* provides a clear, concise, and practical guide to understanding the value, purpose, and goals of Adventist education. The first two chapters discuss the basic philosophic concepts related to education—metaphysics, epistemology, and axiology—and the Adventist perspective on each. In Knight's view, these three concepts represent the theoretical basis for Adventist education.

The last five chapters discuss how to implement these principles in Adventist schools. He reflects upon the nature, condition, and needs of each human being, with students as the focal point. The author then focuses on the role and qualifications of the Adventist teacher and the purpose of an integrated and balanced curriculum with the Bible as foundational and contextual. Effective instructional methods are based on the "methodologies used by God in the process of educating human beings" (p. 116). Last, but not least, they serve as the strategic function for Adventist schools in society.

Knight argues candidly that Adventist schools and educators have in general lost sight of their mission. The idea of being "both Christian and Adventist" is unnecessary and redundant (p. 132). According to Knight, "Adventist education is important only if it is truly Adventist" and does not forget its message and mission: to redeem, reconcile and restore children/students into the image of God, and train them for service to God and